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## FORMATION IMPLICATIONS IN THE CHANGE FROM BEDSIDE NURSING TO PERSONNEL WORK

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It would require a sizable volume to review in detail all of the problems created for our nursing Sisterhoods by the revolutionary changes in the health and hospital field over the span of a single generation. To attempt to crystallize in one brief article the implications of these changes for the formation of the modern young Sister whose religious community owns and operates hospitals seems almost hopeless. Today she is facing a whole new world and must be prepared to meet its challenges.

Perhaps her religious community started, as did our own, with the care of the sick in their homes. Then came the realization that much greater things could be accomplished if patients could be brought together under one roof in a centralized, well-equipped building. This vision in turn sparked the daring venture of establishing the community's first hospital. As needs grew, so did the hospitals in both size and numbers — and so, too, did the problems.

At first the hospital Sister was merely a practical nurse, as we define the term today, whose chief responsibility was the direct bedside care of the patient. No lay staff nurses existed, and there were very few other employed personnel. Most of the work — including the cooking, laundry, scrubbing and cleaning (and sometimes even the wall washing and the painting) — was done by the Sisters themselves. Their chief "training" consisted in a few lectures given by some of the more far-seeing doctors of the hospital staff, plus a great deal of back-breaking labor, which was performed, nevertheless, with a heart full of love and compassion for the sick and the poor.

As times changed, rapid strides were made in the treatment of disease; and as the use of hospital facilities expanded the need became acute for better prepared Sister-nurses at the bedside and technically skilled Sisters in the business office, pharmacy, laboratory and other departments of our growing hospitals. Gone are the tiny Catholic hospitals in which Sisters, medical staff, and a few lay persons functioned together as a "family unit" with very little, if any, formal organization. In their place in the space of a few short years have appeared many multi-million dollar, highly organized institutions, employing hundreds of professional, technical and subsidiary personnel — institutions which make up an important segment of our nation's fifth largest

*It has certainly not escaped you that professions dedicated to the care of the sick carry with them at the same time not only grave responsibilities and heavy burdens, but also great and intimate satisfactions. . . . By this time you have tested in the depths of your soul your burning desire to go to their aid, to alleviate their anguish. You have felt that impulse which sets to work all the resources of your generosity. . . .*

*True charity goes further than simple obligation. . . . Your activity, far from becoming a repetition of more or less mechanical material acts, will be a lively testimony of brotherhood with a suffering being, and will force you to penetrate and cultivate deep within yourselves that which is better for you, more human, and primarily more Christian.*

Pius XII, "Address to Staff Members of the United Hospitals of Naples," Nov. 10, 1955. From *The Pope Speaks*, II (Winter, 1955-56), 339-340.

business in terms of financial value and manpower utilized.

The dramatic discoveries of the "wonder drugs" and other successful methods of treatment, combined with the greater ease of communication (especially by way of feature articles in the popular magazines and daily newspapers) have produced a newly health-conscious public. Increased knowledge of illness, aided and abetted by the advent of many types of health and hospital insurance, has produced an almost insatiable demand for hospital services. Hospital occupancy has skyrocketed, and hospital beds have multiplied like mushrooms. This rapid expansion, at a rate proportionately far in excess of that of new vocations to our hospital Sisterhoods, has created unprecedented problems.

-130- It is indeed a sobering thought, however, when one examines these problems analytically and begins to realize the extensive education, formation and experience needed before a young religious is able to cope with them. No longer is graduation from a diploma program in nursing sufficient background for this type of activity. Nor is learning administration the hard way—by the trial and error method—feasible in our jet-age civilization. It requires at least a baccalaureate degree—sometimes intensive work on the graduate level—plus supervised experience under skilled administrators. In addition, it requires a depth of character and a mature spirituality not easily acquired in the space of a few short years.

In one of his recent books, Father Charles Hugo Doyle points out:

The formation methods found successful fifty years ago may not be adequate or successful today. The pattern conceived by people of former days to meet the needs of their times may today appear conventional, inadequate and stuffy. The very means whereby the older Sisters were disciplined in order to develop their spiritual faculties may stifle the modern postulant, novice or professed Sister. . . .

The temperamental differences in all persons must be recognized. Many a maladjustment to convent life is due to the fact that an extrovert is being forced to do an introvert's job, and vice versa.<sup>1</sup>

The last statement seems particularly worthy of note in relationship to hospital religious. It would seem that nowhere should more careful thought be given to the preparation of the right person for the right job than in a hospital Sisterhood. On the surface this would not seem to be too difficult, if the abilities of the novices were appraised realistically with a sympathetic understanding of the character, personality and talents of each individual. In practice, however, it does not always seem to be so easy to place the square peg in the square hole and the round peg in the round hole, for we all have seen the results of the attempt to fit one into the other, or to shift either indiscriminately back and forth from one "hole" to the other, with religious obedience the sole criterion of one's fitness for the posi-

tion. This extreme flexibility is no longer possible in our day of complex specialization.

### *Types of Problems*

The purpose of this discussion, however, is not to expound the "how" of formation. This must be left to the wisdom of the higher superiors of each religious community. Our objective is rather to pinpoint some of the formation implications of personnel work by proposing a few concrete questions and examples. What type of problems may be encountered by a young religious who has just left the shelter of the juniorate, with its well-ordered community life, only to be plunged into a world whose swiftness of pace and lightning-like emotional impacts leave her little time for contemplation during her working hours?

What has our young religious learned of the complex social structure of the age in which we live? Is she able to hold a position of leadership without becoming dazzled or deceived by the world's false values? Can she hold her own in the many social contacts she must make, without becoming worldly? Has she learned that to command, one must first learn to obey? Has she been fortified with the knowledge of and psychological insight into the problems of the "common man" which must be hers if she is to be a successful administrator on any level? Has she learned to make prudent judgments when faced with a difficult problem? Imprudence in one responsible for the lives and welfare of others, as is our young Sister-supervisor, may be disastrous. It can be equally disastrous in her own religious life or in her contacts with personnel and student nurses.

Is our young religious aware of the deadly conflict between the principles of materialism, with its totalitarian emphasis, and those of Christianity, with its recognition of the dignity of the individual as a human being and a child of God? She herself is in many respects the product of a materialistic age. She must also be able to recognize the extent to which the philosophy of materialism has invaded the pattern of life in our own country and affects our every day living.

A quotation from a recent book by Thomas J. Higgins, S.J., points up the "invasion" very vividly and realistically:

The crime records of our great cities, especially of crimes against the person show an alarming upswing. Decent citizens clamor for personal protection. Women fear to attend evening services in their churches. At so tender an age boys and girls learn to be drug addicts and criminals. What an open and brazen disregard for the truth! The telling of falsehoods is adopted as a weapon of public policy upon the principle that, if one tells big enough lies often enough, some of them will be effective. Hate replaces Christian charity . . . . Greed is still rampant and it begets mutual distrust, which blights all human dealings; as is envy which makes man consider the advantages to another as losses to himself; and narrow selfishness, which orders and subordinates all things to its own advantage without consideration of the rights and needs of others.<sup>2</sup>

1. Rev. Charles Hugo Doyle, *THE LEAVEN OF HOLINESS* (Westminster, Maryland: Newman Press, 1955), pp. 128 and 134.

2. Thomas J. Higgins, S.J. *HELPS AND HINDRANCES TO PERFECTION* (Milwaukee: Bruce Publishing Company, 1955), pp. 114-115.



Sooner or later the young Sister will be called upon to deal with problems created by today's social forces. She must not only care for the victims of these maladies in the hospital wards, but she may be called upon to face the effects of their ravages in the people with whom she works. What is her attitude toward the ever-rising divorce rate, the widely prevalent practices of birth control and criminal abortion, the increasing incidence of suicide, crime and juvenile delinquency? Does she understand their causes? Is she able to deal with their deadly effects when she meets them in the lives of both patients and personnel? Is she aware of the mental and emotional insecurity that stems from a lack of faith in God or from the deep-rooted sense of guilt that follows frequent and deliberate violation of His commandments? This knowledge should be an essential part of her background.

### *What to Do?*

It might be well to list a few of the diverse problems, stemming from sources such as these, which may be encountered by anyone responsible for hospital personnel. The following examples are all taken from personal experiences as a director of nursing service. What does one do when:

1. A registered nurse in an important post on night duty is proved to be a narcotic addict, when she drugs herself into unconsciousness at 3:00 a.m.?
2. A frightened sixteen-year-old aide, unhappy in her family home life with alcoholic parents, staggers into one's office, and, while confessing that she has just attempted to commit suicide by taking a handful of barbiturates, suddenly collapses into one's arms in a state of drugged coma?
3. Another teen-age juvenile delinquent, whom one has attempted to aid toward rehabilitation, has an attack of acute hysteria brought about by an unexpected encounter with someone from her "past life" of whom she is deathly afraid?
4. One answers a frantic call to the psychiatric division to find that a frightened and violent patient, just admitted to the division, has pulled a loaded revolver from his pocket and is "holding up" the other patients and the nursing personnel? (He had a permit to carry a gun because of the dangers encountered in his own work, but none of his relatives who brought him to the hospital knew that he had it in his pocket at this particular time).
5. One is forced to discharge an aide for stealing money from the patients, but one also knows the sordid family circumstances that have forced her into an unacceptable way of acquiring extra funds.

One could go on indefinitely with similar experiences — some tragic, some funny — but it would seem that these are sufficient to illustrate the point that the modern hospital religious is by no stretch of the imagination sheltered from contact with the "ills of the world."

To return to a less dramatic, but even more important question — what kind of example can the young religious expect from us, her older Sisters, which will be helpful in her development?

Under the stress of current personnel shortages, with ever-increasing demands on our time and

energy, are we not often tempted to think of our daily work in terms of "mass production" and speed of accomplishment, instead of in terms of the personal needs of the individual patient, employee or student? Is our school of nursing really a school, with its chief objective the education of the student, or is it considered primarily as a continuous source of nursing personnel, with the emphasis on service? Can we blend "education" and "service" in the proper proportions to turn out the kind of professional nurses so badly needed? Do we take time to be kind and patient — even though a thousand other duties call — to listen to those who are searching for help in solving a problem that is very real to them even though we ourselves cannot see that there is a problem? Do we give our employees and students warm affection and the security of knowing that they are wanted and form an important part of the "hospital family"? Sometimes a thoughtless Sister appears to believe that only religious have rights, and shows little understanding of the very real needs of those living outside the cloister. These are the things that give scandal, not only to our younger Sisters, but to students and personnel as well. Let us hope we have not become so "coldly efficient" (as I once heard a certain Sister described), that we cannot recognize the human needs of others.

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These are vital questions, and it is only in our answers to them and others like them that we can determine the success of our own transition from bedside nursing to the personnel functions that have become ours, and the degree to which we will be a help or hindrance in the formation of our younger Sisters. As one rises in the administrative hierarchy, so, too, does one's authority increase. Do we remember that each added degree of authority carries a corresponding degree of responsibility? Can we accept the prestige which goes with any position in "top level administration" and still remain humble as a person? Recognition and applause from those outside our religious community can be dangerous, unless one's feet are planted firmly on the ground of truth.

Yet no longer can today's hospital Sister hold aloof from participation in professional organizations, civic health projects and similar activities. The prudent, experienced and tactful Sister-nurse can do much good by taking an active part in such work. If she will accept an office or committee membership, she can exercise constructive leadership by helping to formulate sound organizational policies, point out errors of judgment, and stimulate the adoption of worthwhile programs. The Sisters are welcomed and respected by the other members of these organizations. Are they prepared to accept this role of active leadership on a local, state, or even national level as part of their new apostolate? The well-educated, cultured and experienced religious has much to contribute to the welfare of the community in which she lives.

Undoubtedly the only safeguard for us "Martha's," who are leading this life of intense activity in the world, is the development of an ever-deepening

sense of spiritual values — a closer personal relationship with Christ, an ever-growing realization of our true place in His Mystical Body. If we live each daily Mass by offering ourselves with the Divine

Victim and receive His Body and Blood in the Holy Eucharist, how better can we renew the fires of the love that must be ours if we are to "bind up the wounds of a weary world"?

### FORMATION IMPLICATIONS OF MODERN CHANGES IN HEALTH CARE SERVICES

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Next to the "cold war," health care has become one of our major national preoccupations. The large group of Sisters engaged in furnishing this service have found themselves suddenly involved in a rapidly expanding, increasingly complex, and highly competitive pursuit. The organization of an efficient health care unit has always been an exacting task; present developments are making it even more difficult. Since some of these are pertinent to the formation of nursing Sisters, we shall describe them briefly here.

The first development to be noted is the growth in size of service units. When a hospital is relatively small, it can be operated on a fairly informal basis. As the institution grows and new departments are added, the lines of authority must be made explicit. Definite procedures for the selection and dismissal of employees must be defined. Rules and regulations will necessarily be multiplied. A clear-cut division of labor between departments and within departments gradually emerges. Supervisory functions become clearly distinguished at various levels, and the whole problem of personnel relations takes on added significance.

Another closely related development is the added complexity and diversity of services now offered by the modern hospital. Advances in medicine and medical technology are quickly reflected in additional services and departments in the hospital. As a result, the work force is enlarged, the division of labor is further accentuated, and there is an increased demand for specialized training at both the technical and supervisory levels.

Finally, the shortage of trained personnel plus changed emphases in nursing procedures have led to the breaking down of health care services into their component functions, thus making possible a division of labor more in accord with present needs. This development, in turn, has further increased the demand for well-trained supervisory personnel and has considerably modified the traditional nurse-patient relationships.

The formation implications of these modern developments for Sisters can be fully appreciated only in terms of the special situation within which Sisters find themselves when they engage in furnishing health care services. There are several features of this situation which are worthy of comment. First, there is the inherent problem of dual structure

arising from the fact that the hospital is conducted by a religious community. From this viewpoint, there are two organizations and two lines of authority. One pertains to the religious community, the other to the hospital as a service institution. Although these two lines of authority may be invested in the same persons, they remain distinct. As a hospital's size and complexity increase, failure to recognize their distinctness may lead to serious problems for the religious community.

Further, the expansion of hospitals both in size and services has so increased the work force that an ever larger proportion of lay assistants must be employed. This gives rise to a new and delicate problem of personnel relations for the Sisters. A Sister employed in the hospital is both a member of a religious community and of the service enterprise which is the hospital. Her lay co-worker is a member only of the service enterprise. Hence, although a Sister and a lay assistant may perform identical tasks in the hospital, in reality, they do not enjoy identical status. They will differ in opportunities for promotion, access to administrators, security of office, motivation, and so on. The possibilities for misunderstanding and tension in such situations must be obvious to all.

Finally, a longstanding pseudo-dilemma of the religious life is further accentuated by modern developments. Stated in its simplest form, this is the confusion between activities judged specifically religious and those of the active life. The confusion consists in considering relatively unskilled service as somehow more consonant with the religious life than skilled, professional service. As a result, some religious groups appear reluctant to send their young members on for specialized training and advanced studies. Formerly, this was not necessary, and the short training required for work in the hospital was generally managed without disrupting a Sister's participation in community life. Further, it required little long-range planning by those in charge. The present situation requires a different approach, particularly since the relatively limited number of Sisters tends to place them in positions of direction and control over the various departments of the hospital.

In the light of these developments and with the special situation of religious groups in mind, the following observations concerning the formation of Sisters for their work seem pertinent. First, relig-



ious groups must make a long-range, realistic appraisal of their needs. Since their numbers are relatively limited and their work is increasing in extent and complexity, they must estimate in what capacity they can make their greatest contribution and then prepare their members accordingly. This means that an increasing percentage must be prepared for positions of direction and control through specialized training and advanced studies.

It seems scarcely necessary to point out that it is harmful for a Sister and unjust to the hospital to place her in a position for which she is not adequately prepared. Such procedure cannot fail to dissuade potential candidates from entering the religious group, and it will inevitably alienate competent lay assistants. If reasonable planning is used, young Sisters can be prepared according to their talents and the needs of the hospital. Since the average religious group will continue to have insufficient numbers, the present shortage of Sisters is no excuse for postponing the adequate training of young members. A religious community which cannot afford to do this had best make a serious study of its organization.

Second, religious groups engaged in the active life must recognize that their vocation logically demands competency in the work which they profess to be carrying on. For Sisters engaged in hospital work, this would require some college education in addition to their specialized training. This follows from the fact that their relatively limited numbers plus the complexity and expansion of their institutions will necessarily make most of them potential candidates for positions of supervision and control.

Higher education may have no precedent in some groups, and it will obviously be opposed by some; but the exigencies of the modern nursing Sister's vocation leave no logical alternative.

Third, religious groups must study how to attract and maintain a satisfactory work force just as business and industry are trying to do. Since Sisters themselves can no longer staff their increasingly complex, expanding hospitals, the maintenance of good personnel relations has now become one of the prime requisites for achieving the noble purposes which nursing Sisters are founded to fulfill. This implies provisions for security and promotion, considerable delegation of authority, and respect for competency whether vested in a Sister or a lay assistant.

Finally, modern developments have not only increased the demand for long range planning, broader education, and specialized training on the part of Sisters; they have also modified the Sister's relationship with the patient. As nursing procedures undergo change, and more and more Sisters are required to fulfill positions of supervision and control, their contacts with the patient will be more limited, though not necessarily less effective. If Sisters are competently trained, they can permeate the spirit of the entire health team with their lofty ideals. A Christ-like attitude toward the sick in a hospital diffuses downward from staff heads to staff members and service personnel. Although conditions have changed, Sisters who are well-trained for their functions are still in the key positions for maintaining this Christian atmosphere or "climate" in their hospitals. —133—

### THE CHANGING ROLE OF THE NURSE: IMPLICATIONS FOR THE SISTER FORMATION PROGRAM

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In the days when "to cool the fevered brow" was one of the major technical responsibilities of the Sister nurse, it must have been relatively easy to see Christ in the patient's emaciated body and to recall spontaneously that "as long as you did it to one of these my brethren, you did it unto Me."

Likewise, it would seem that living in the presence of God must not have been too difficult, for although the day was long and the work physically taxing, it consisted largely in performing the corporal works of mercy—in giving personal service to the patient in Christ's name. Truly, nursing was active charity according to the letter of the law. It must have required little imagination to apply the parable of the Good Samaritan to one's everyday life of binding up wounds and applying soothing compresses.

However, it is not within the province of this paper to laud the beauty and simplicity of that era nor to bemoan its passing. Our responsibility is to

recognize that a new era is upon us and to prepare to meet its needs.

It is agreed that the rate and direction of change have been beyond the control of nurses, since changes in nursing reflect in most instances changes in medical science and in medical practice. In the health professions the past fifty years have witnessed a transfer from concentration on sick persons to a concentration on the mechanical and technical aspects of therapy and care. The instruments and appliances of today are more numerous and vastly more complicated than ever before. Likewise, there are complex institutional situations in which what everyone does must be delicately adjusted to the master pattern of organization.

There seems to be agreement also that more and more the responsibility of the professional nurse is to see that the patient is nursed rather than to do that nursing herself. This large managerial aspect

of her position is likely to increase, as is quite natural and almost inevitable, in a period of rapid technological change.

The Sister nurse's responsibilities soon advance along the scale of team leadership, head nurse position, supervision and administration, all involving the organization of various types of persons, procedures and mechanisms. Hence, we need Sister nurses who have leadership ability, who have superior skill in inter-personal and inter-group relationships, who have ability to reason and to make wise decisions, who have skill in communications, and who can spiritualize things as well as persons.

How is the spiritual formation period to be adapted to meet these needs? It would seem imperative that the potential Sister nurse be fortified by a sequence of courses in theology in order that she may know the great truths of her religion, at least as well as some of the graduates of Catholic colleges with whom she will be associating. She needs to be a well-rounded Christian, a cultured leader, well-informed and well-prepared to communicate intelligently in adult professional groups. Undoubtedly, too, well-chosen courses in theology will serve to integrate her academic and pre-professional program and will contribute toward the development of a sound educational point of view.

Likewise, there is need for a series of courses in philosophy in order that correct moral judgments may be formed for the direction of the Sister's own life and in preparation for the solution of the personal and professional problems of those for whom she will be responsible.

It is agreed that there are inherent values in theology and philosophy for the Sister herself: that an understanding of them may contribute to the permanence of her own vocation as well as to the effectiveness of her professional and vocational guidance. Recognizing the beauty and majesty of God, the Sister is able to accept the day-by-day trivia with a due sense of proportion and thus maintain her equanimity and peace of soul.

Courses in logic and ethics will develop her ability to think clearly and logically and will supply her with moral principles for making sound judgments and wise decisions in the positions of leadership which await her in the very near future.

In addition, courses in the social sciences and in mental health will help her to understand her own basic needs and to recognize them in others. Courses in communications and in democratic leadership will also help to prepare her for her role in personnel administration.

Moreover, there would seem to be some topics which deserve special emphasis in the formation period, in the light of their application to the Sister's fulfillment of her responsibilities as a professional nurse, within the framework of her life as a consecrated religious. They include: (1) devotion to God's Holy Will; (2) the value of joy in God's service; (3) the cardinal virtues; (4) the positive aspects of the vows; (5) the importance of Christ-like human relations.

If Sisters could adopt early the rule of life that "the need of the hour is the Will of God," then they would find it less difficult to adjust to new tasks in nursing, newer concepts in administration and new facts in the scientific and professional world. We are told that one may be "old" psychologically at twenty-five if one refuses to accept new ideas and thereby acquires a closed mind. This fact has significance in the Sister nurse's life since it means we accept as nursing all that contributes to the welfare of a patient (either actual or potential) whether it be making a telephone call or giving polio vaccine; and we do not limit our concept to the giving a bed bath to a patient in a general hospital. Properly adjusted, the Sister nurse will accept the newer aspects of her role and recognize that supervision of patient care is equally important and immeasurably more demanding than the actual giving of that care. This emerging concept is significant to the Sister nurse, if she will learn to combine old values with new techniques, look to the future with assurance and confidence in God and develop flexibility in the acceptance and use of the new means for attaining her professional and spiritual goals.

Since many of the Sister nurses will soon become supervisors, it is well to recognize that supervision today is considered a process whereby one helps staff personnel of all types to realize their professional potentialities. Obviously this requires understanding and skill. It seems essential that this experience be provided in the novitiate where the climate is one of warmth and friendliness. If the young Sister is accepted as a person and her basic needs are understood, she will develop feelings of relative adequacy and greater capacity for supervision. She will learn to be an interested listener and to accept persons as they are, with all their differences.

The one single quality needed in an unparalleled degree by the Sister nurse today as compared with the past is skill in human relations. She is expected to deal with all types of persons as a cultured Christian woman. In essence, good human relations are good Divine relations. Surely St. Paul (1 Cor. 13:4-7) offers us the description of a perfect Sister nurse who has attained the ultimate in human relations, with great sensitivity to other people and a high degree of understanding, courtesy and refinement.

"Oh how pleased We were to see that you wanted to steep your young religious yet more deeply in the study of humane letters and the liberal arts! For this is the very best way to form and to fashion the minds of young men so that when they grow up they will be able to think in orderly fashion and to speak as clearly as they think, so that they will come to shun that in speech that is the mere outpouring of torrents of empty words, and be thought the better for it."

Pius XII, "Educating the Whole Man," Allocution to educational convention of Order of Discalced Carmelites in Rome, Sept. 23, 1951. From *The Popes on Youth*. Ed. Raymond B. Fullam, S.J. (New York: America Press, 1956), p. 192.



## NEW TRENDS IN THE PROFESSIONAL PREPARATION OF HOSPITAL SISTERS

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Historically, nursing education is in a period of transition. Schools are attempting to gear their programs to these momentous changes and at the same time are endeavoring to emancipate themselves from the apprenticeship system. New educational patterns emphasize the obligation of today's nurse to assume her place with other members of the health team in solving the health problems of today and the future. Provincialism is giving way to regionalism with schools of nursing reaching into neighboring states and religious communities for resources that will enrich and deepen the students' understanding of health, disease prevention and rehabilitation in the search for better nursing care.

New methods in the education of hospital Sisters are another manifestation of effort to keep pace with requirements of the profession. Without sacrificing the rules of the religious community or lessening the dignity of the Sisters, the aim in the professional preparation of the hospital Sister today is to provide a foundation for continual professional growth; to assist the student Sister in developing her natural talents; to aid her in becoming, not only an exemplary religious, a cultured woman, but to develop in her a sense of responsibility for understanding and participating in planning for the needs of a changing society. The religious hospital Sister of the present day cannot know less than her contemporaries, nor can she be ignorant of the problems of family life, the demands of the profession, or civic, state and world affairs.

Formerly the education of the hospital Sister took place within the convent walls of her community. The current trend is for the Sister student nurse to be enrolled in a college nursing program, studying, observing and learning to nurse in a large variety of community agencies, which may or may not be under religious auspices, and may or may not be with Sisters of her own religious community. This trend is fast becoming an accepted practice inasmuch as schools of nursing seldom have all the educational facilities they need to teach the modern-day nurse.

Whereas a good foundation in the physical and biological sciences was given undue emphasis in the past, the present nursing curriculum calls for a knowledge and understanding of people. Courses in anthropology, sociology, psychology, contemporary affairs, dynamics of behavior, personality development, communications and the humanities have a fair share in the program. Sister students have days off and vacations, and are given the freedom and encouragement to participate in college activities. They are no longer excluded from holding office in student organizations and having a hand in student

affairs, merely because they are Sisters. It is here that they learn the interplay of personalities and can measure themselves in terms of their ability to give and take. They are expected to be aware of the world about them through reading the daily newspaper and periodical literature and watching selected television programs which will enhance their insight into life's problems. The Sister students are participant observers in day nurseries and day-care centers, kindergartens, grade and junior high schools when they study the well-child and his behavior in the normal work-a-day situation. Their thorough understanding of normal behavior will aid them in their care of the sick.

Accompanied by their instructors these Sisters actively participate in pre-natal, postpartum and well-child clinics, and visit and evaluate community agencies. Sister nursing students study the principles of public health nursing, the administration of public health, and learn to put the principles into practice in the actual agency setting. Assigned to a district, the Sister student public health nurse goes from home to home learning to minister to people outside of the hospital environment. —135—

### *Religious Obligations*

Although the newer trends in the education of hospital Sisters place emphasis on the Sisters as learners at all times, their religious obligations are guided by the Mother superior. Joint planning by the Sister superior and faculty of the school is required. A proper educational perspective is needed to bring about changes in the traditional methods of hospital Sister education.

Sister students will be the supervisors, superiors, administrators, directors, teachers, researchers, and writers of tomorrow. They will provide the leadership in their own religious community and influence the future progress and thinking in the hospital and health fields. They will provide the stability in the labor force within the institution; they will set example, guide, direct, teach and attract within their sphere, others who aspire to a vocation in nursing. Their careful preparation, as Father John J. Flanagan of the Conference of Catholic Schools has so often emphasized, is a sound investment for the future of their community and the Catholic Church; it is a stockpile of professional talent for humanity.

Unless Catholic hospitals and educational programs in nursing can provide something over and above that which is offered by other groups, that is, a sound curriculum in nursing plus spirituality, there is no justification for the maintenance of these schools.

## NEW TRENDS IN THE PRE-SERVICE PREPARATION OF SISTERS FOR PROFESSIONAL NURSING

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The Sister who is being prepared for nursing is said to be enrolled in a pre-service program. Practically always she is studying in a basic educational program in nursing in which lay students predominate. This is true whether she is enrolled in a school of nursing operated by her own religious community or by another. As Sister-nurses are educated in schools apart but rarely, it is necessary to study the trends in the preparation of lay professional nurses in order to identify trends in the preparation of Sister-nurses.

-136- Traditionally, the school of nursing in the United States has been a hospital owned and controlled institution, offering a basic, three-year, diploma program in nursing. At present, however, there is a trend to establish basic nursing programs in colleges and universities, where they are set up as four-year curriculums leading to the degree of Bachelor of Science in Nursing. The number of students in all basic degree programs in the country is showing a steady increase yearly. In Catholic schools of nursing, the enrollment in these programs has increased 51.3 per cent since 1951.<sup>1</sup>

Through the cooperation of the Secretary of the Conference of Catholic Schools of Nursing, statistics were obtained on the number of Sisters enrolled in schools of nursing, and the number in basic degree programs. In 1952 there was a total of 678 religious in all basic nursing programs; of this number, 149, or 21.9 per cent, were in basic degree programs. In 1955, the total number of Sister-students enrolled in nursing schools was 680, but the number in degree programs had risen to 195, or 28.7 per cent. As 139, or 71.3 per cent, of these religious are in fully-accredited degree programs, it appears that discretion is being exercised in placing religious in the best nursing schools for their basic education in nursing.

The graduate of the three-year hospital school who wishes to earn a Bachelor's degree today will probably enroll in a supplementary curriculum, called a General Nursing Program. This is still a basic program, and it also leads to the Bachelor of Science in Nursing, the same degree as that awarded to the graduate of the four-year program. The objective of the General Nursing Program is to supplement the professional nursing preparation and general education of the diploma graduate, so that it approximates that of the graduate of the good basic degree program.

The General Nursing Program is one of the newest curriculums offered by universities and colleges, yet it has a rapidly increasing enrollment of students. In 1954, over one-half of all graduate nurses enrolled in baccalaureate programs throughout the country were in General Nursing Programs. According to the 1956 *Directory Number of Hospital Progress*, the growth in enrollments in these programs in Catholic colleges has been even more pronounced, having increased from 77.4 per cent in 1954, to 85.2 per cent in 1955.<sup>2</sup> The number of religious enrolled in these General Nursing Programs is not known, but it is reasonable to conclude that most of the Sister R.N.'s who are working toward the Bachelor's degree are completing General Nursing Programs.

In considering the present situation in nursing, it is evident that a change is taking place in the educational system for nursing. How can religious communities arrive at wise decisions in educating their Sister-nurses during such a transition period?

In attempting to find the best answer to this question, the oft-quoted words of Our Holy Father to the Mothers General in Rome, in 1952, can well serve as a guiding principle: "Be broadminded and liberal . . . Whether it be for teaching, the care of the sick, the study of art or anything else, the Sister should be able to say to herself, 'My superior is giving me a training that will put me on an equality with my secular colleagues.'"<sup>3</sup>

As with lay registered nurses, the preparation of Sister-nurses needs to be related to the kinds of positions they will be expected to assume after graduation. A thoughtful examination of the knowledge and skills needed in these positions, and of requirements set up by state boards of nurse examiners, will help religious superiors to select the type of basic nursing course that will best prepare the Sisters for the work ahead of them.

If analysis of the duties and requirements of the Sisters' work results in religious superiors deciding to give all of their Sister-students the advantage of a college education in nursing, they will then need to examine the several routes by which the Bachelor's degree in nursing may be attained.

The shortest and most direct route to the Bachelor of Science in Nursing degree is the four-year program in a college or university. Through courses in philosophy, theology, natural and social sciences, and the humanities, this program affords opportunity for the religious and cultural development of the

1. Margaret M. Foley, "Catholic Nursing Education," *HOSPITAL PROGRESS DIRECTORY NUMBER*, XXXVII, No. 2 Pt. II (February, 1956), 162.

2. *IBID.*, p. 169.

3. *ACTA ET DOCUMENTA CONGRESSUS INTERNATIONALIS SUPERIORISSARUM GENERALIUM* (Rome, 1952), p. 333.



Sister-student, while at the same time it provides the foundation of scientific knowledge underlying nursing. With at least two years of upper-division work in clinical nursing, it has the advantage of preparing Sisters for the entire range of professional nursing functions common to beginning positions in nursing. It also lays a solid foundation for specialization on the Master's level, in case certain religious are selected to pursue higher studies.

The second route to the Bachelor of Science in Nursing, longer and more circuitous, is via the three-year hospital nursing course, followed by the General Nursing Program. As the latter requires from two to two and one-half years of college work, the total time spent in earning the degree in this curriculum is from five to five and one-half years. If well planned, the General Nursing Program includes academic courses similar to those found in the basic degree curriculum and additional professional nursing courses on the upper-division level. It also provides for essential nursing experiences which were lacking in the basic hospital nursing course. The baccalaureate program also furnishes a sound foundation for graduate work.

For a limited period of time, it will also be possible for graduates of hospital schools to enroll in baccalaureate programs leading to the Bachelor of Science in Nursing Education degree, which includes majors in supervision and teaching. It is questionable if these specialized majors on the undergraduate level give adequate preparation for such functions, and most universities are elevating them to the Master's level.

Some religious communities are placing all of their Sisters who need preparation for nursing in four-year basic degree programs. This is done in the interest of economy of time and also because it is believed that this type of program gives the broader educational preparation needed by the Sisters in their future roles, which more often than not are leadership roles. Another advantage is that it permits the religious to complete her baccalaureate pro-

gram on a full-time basis. No one would deny that this is preferable to a long period of part-time attendance at a college, or a number of colleges, as has been the frequent practice of Sisters who were working toward degrees.

It is customary for the young lay-graduate in nursing to spend the period immediately following the pre-service program in a staff-level nursing position. The young Sisters who graduate from basic nursing programs are also greatly benefited if permitted to spend some time in bedside nursing immediately after graduation. With the pressures of student days removed, the young religious will become more at ease in hospital work as they gain additional experience in nursing and develop greater confidence in their relationships with patients and co-workers.

As a result of such a period of supervised practice in bedside nursing, the young Sister also has greater opportunity to learn the value of personal contacts with patients, nurses and other personnel. She may come to realize that her own personality is the medium of attracting others to the Church, to the religious life, and to a better appreciation of the Sisters themselves. On the other hand, if she is advanced too rapidly to an administrative position, realization of such potential powers for good may be thwarted or postponed because her preoccupation with the problems of management will not permit freedom in giving herself to others. -137-

The appointment of a Sister as Consultant in Nursing Education may prove to be one of the most helpful steps a religious community may take at this time of transition in nursing education. She is the logical person to keep an ear to the ground to detect signs of the times. She will oversee the education of Sisters in pre-service nursing programs and will assist in the development of plans to insure their continued growth after graduation. She will likewise be on the alert to select the most promising subjects for advanced work in nursing.

## SISTER FORMATION AND THE HOSPITAL SPECIALTY

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Medical technology is a vocation; the medical technologist has the grave responsibility of aiding the physician in his search for the true cause of his patient's illness. The medical technologist who is bound by vow to the service of God as a religious elevates this scientific search for truth to the plane of divine service. Hers is a total dedication; there can be no divided allegiance in her life. This means that the hours spent in the hospital laboratory are an integral part of her total religious life just as are the hours spent in spiritual exercises. The conclusion is evident. The preparation of the young religious must be such that she has the foundation essential for development of both heart and mind. As a religious she must be faithful to her religious

obligations; as a technologist she must equal or surpass her secular colleagues in professional skill. Her training must safeguard her spiritual, mental and physical health; her scientific knowledge must be such that she can render a just service to her fellowman.

It would be well to consider the moral characteristics essential to the religious medical technologist. Only those individuals who have the capacity for these virtues should be selected for training in this demanding field. To place an individual in a situation for which she is not capable is unjust; it is certain to lead to insecurity, unhappiness and frustration. The prime characteristics of a medical

technologist must be a love of truth and desire for scientific accuracy. This presupposes the hardy virtues of self-forgetfulness, patience, fortitude and a capacity for work. The pursuit of scientific knowledge requires more than ordinary intelligence combined with humility. Unless the religious technologist has both integrity of character and a high intellectual endowment she will not achieve contentment in the exacting labors of this particular field of service.

A thorough religious and philosophical preparation must both precede and be interwoven with a special type of professional preparation. A reputation for piety does not justify a neglect of intellectual and professional preparation. Nor does a degree, just because it is a degree, stamp an individual as prepared for medical technology. The methodology of scientific laboratory tests is constantly changing; the technologist must be ever able to cope with new instruments and new procedures. Hence her scientific courses must be selected with a view to thoroughness, and her efforts must be aimed not at the accumulation of credits but at the acquisition of a sound scientific foundation. The college or university selected for the education of the medical technologist must offer scientific courses that will equip the religious for her future work.

The education of the medical technologist is never completed. The words which our Holy Father Pope Pius XII addressed on one occasion to nurses are most applicable to the medical technologist: "Your profession presupposes qualities out of the ordinary; a solid training, that is, technical knowledge thoroughly acquired and constantly kept up to

date, a nimbleness of mind capable of continuously gaining new ideas, applying new methods, using new instruments in medicine."

Usually, the religious medical technologist is the only member of her community engaged in the work in a particular hospital. This requires that she be given frequent opportunity to exchange ideas and seek new training in refresher courses and post-graduate programs. The work that she is called upon to do daily is of such a serious nature that an error may cause grave injury, even death, to the patient. Could it ever be just to charge for work done incorrectly? Is it just to continue to work in a field which calls for continued training if that training is not acquired?

The burden of responsibility can best be carried if one has the confidence and security born of competent and continued training. It is through perfect service of God both in her spiritual exercises and in her assigned laboratory duties that the religious medical technologist will find her joy.

The modern age is justly called the age of specialization. In our hospitals today, the allied professions of medical technology, radiologic technique, diet therapy, medical records, and others are emerging as essential and integral parts of our complex medical service. These departments are now recognized as important areas of patient care. A specialized type of preparation is required to equip a religious for leadership in any one of these fields. The field of medical technology is selected as typifying the program of specialization in the total Sister formation program.

### SPIRITUAL FORMATION PROGRAM FOR THE HOSPITAL SISTER

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The multiple duties that engage the hospital Sister and the nature of her work call for something more in her training than is included in the general religious formation. This "extra" training might comprise a practical application of the basic principles of the religious life to the exigencies of the hospital situation. In this way the young religious might be taught to correlate theory and practice — a sound educational principle. Since hospital Sisters deal with that temple of the Holy Spirit, the body, there is danger of the natural taking precedence over the supernatural in work with others; there is the possibility of a greater concentration on restoration to health, on efficient smooth-running management, on exact detail in dispensing drugs or examining specimens, to the neglect of the spiritual. Hence the need for a longer period of preparation, and where this is not possible, frequent instruction in which might be incorporated some of the ideas which are appended to this article.<sup>1</sup>

Most of us have very little direct contact with patients, and this lack of contact with souls can be

a very real sacrifice. The hospital Sister must be cognizant of this fact; otherwise, there will be a tendency to discouragement. To many of us is denied the satisfaction of the teaching Sister. And so we come back to our primary objective — that it is not so much what we do, as how and why we do it, all in, and for, and with Jesus Christ.

1. a. Recollection, charity, kindness and understanding of others with whom they live in common life, others with whom they work, both lay and religious, students and employees, so that harshness and exactness in getting a job done does not break the bruised reed.

b. Growth and development of religious personality.

c. Qualities of well-integrated personality: maturity, docility, approachability, ability to work with others, development of good judgment, acceptance of responsibility, acquisition of qualities that enable one to preserve peace with herself and to live and work harmoniously with others. With St. Paul to be able to say: "I have learned in whatsoever state I am to be content therewith."

IN SUMMARY: unselfishness, a sense of personal responsibility in a common enterprise; temperate emotional reactions; ability to profit by criticism; ability to face facts; a well-balanced attitude toward sex; decisive thinking.

From Rev. Gerald Kelly, S.J., "Emotional Maturity," *Review for Religious*, VII (Jan., 1948), 2-9; "More About Emotional Maturity," *ibid.*, (March, 1948), 63-72.



## SPECIAL OBJECTIVES IN THE SPIRITUAL FORMATION PROGRAM OF THE HOSPITAL SISTER

### The Modern Apostolate

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Perhaps in no one profession is it so important to stress the need of solid philosophical and theological background as in the training and formation of the hospital Sister. This fortification will serve to direct her to a clearer understanding of life in all its facets, and certainly it will lay the foundation for her own spiritual formation, without which she will be as hollow as a reed.

We would like to look forward to the day when all hospital Sisters will have completed the normal requirements in philosophy with added theology over four years before entering the responsible areas of hospital work. When this will obtain, then the groundwork for personal sanctification will have begun.

Only when the foundation has been laid and the Sister herself feels its efficacy in her spiritual development is she ready to launch into the necessarily active and demanding life in the hospital. There is an old scholastic dictum which in translation means the right to expect that what a thing is will determine what it will do. Certainly with the above

suggested preparation we might well expect the apostolate of the hospital Sister to be blessed in action. The opportunities will be legion.

Will not the ordinary rounds of duty demand all the Christlikeness she has acquired, or hopes and prays to acquire? Self-sacrifice probably heads the list of necessary virtues and embraces the tolerance, kindness, and understanding without which a hospital Sister cannot hope to reflect Christ in even the smallest degree. Her world is her apostolate. Where else could one find the satisfaction that emanates from devotion and giving to "other Christs"?

While the above-mentioned preparation is recommended highly, especially in this day of greater—139—demands from all sides, yet we all admit that the Heart of God has direct contact with the heart of any hospital Sister who is willing to listen. Therefore, a study of Christ's public life on earth, which was almost exclusively dedicated to the sick and unfortunate, should inspire and prepare any hospital Sister for the enviable opportunity of walking with Him in her apostolate.

## SPECIAL OBJECTIVES IN THE SPIRITUAL FORMATION PROGRAM OF THE HOSPITAL SISTER

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The same sound religious training that is required for Sisters engaged in social work and higher education is necessary for the Sister who will be engaged in hospital work. The period of the apostolate and novitiate should be devoted primarily to providing her with a seed-bed of sound principles (fundamentals of the Christian Life, fundamentals of the religious life, Church history, moral, dogmatic and ascetic theology, the social encyclicals) that will enable her to grow continually in personal holiness and will fit her to cope with the problems, conflicts and contradictions which are rampant in the changing society of our day and which will confront her in her hospital work. Such a sound spiritual foundation should take precedence over technical or professional training which should be kept at a minimum until profession of first vows or completion of the novitiate.

As soon thereafter as possible, the hospital Sister should be given reasonably full preparation for the work that will be required of her lest the burden of

trying to keep up with the demands of her hospital assignment absorb all her time and thinking to the serious detriment of her spiritual growth. To an inadequately prepared Sister, the anxiety of trying to meet, even half-way, her professional obligations may well use up all her energies. In our limited human way, we are capable of doing only a few things at a time, and mentally only one thing at a time. It is dangerous to confuse the issues and argue that work will substitute for spiritual activities. We can hardly concentrate on meditating, praying and spiritual reading when we are focusing our attention on technics and service. Time must be allowed for spiritual activities apart from professional obligations, and adequate preparation is essential in both areas if each is to receive proper attention from the hospital Sister.

Yet some synthesis of both duties is necessary for personal holiness and Christ-like service to others. The hospital Sister may well keep in mind the following personal formation objectives: that

she endeavor to fulfil the duties assigned to her by obedience with great love for God; that she develop the facility of seeing God in all creatures and His Providence in all events; that she fulfil her obligations with generosity, diligence, perseverance and unbounded trust in His goodness to supply for her limitations; that she accept the assignment given to her and use it to increase in virtue and develop such talents as God has given her, in that particular situation; that she use such means as are at her disposal and sanctioned by obedience, to keep abreast

of developments and improvements in the field of her endeavor; that she generously submit to obedience regardless of what knowledge or skill she may have acquired, ever remembering that her objective is not good repute, fame or personal satisfaction but a loving surrender of herself and her talents to God through obedience to the rule and to superiors. A religious may be personable, brilliant, proficient and popular, but her labors are of little worth for the Church and for souls unless she is also Christ-like.

## SISTER FORMATION AND ACCREDITATION AND ADMINISTRATION PROBLEMS

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The Catholic Hospital Association

This paper was read as part of the Symposium on the Formation of Hospital Religious, sponsored by the Catholic Hospital Association during its annual meeting, May 24, in Milwaukee.

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The modern Catholic hospital finds itself cast in a demanding role. As a Catholic institution, it has an apostolic and spiritual mission — a mission to carry out the spiritual and corporal works of mercy. Once upon a time it could discharge this duty by providing spiritual care, bed and room, food and simple nursing care for the poor who came to the hospital as a last resort. A basic love of souls, a special love for the poor and a spirit of tender, loving care were the qualities most necessary for religious in those early stages of hospital work. Time, the force of circumstances and radical changes in the character of a hospital, have made radically different demands on religious and especially on those responsible for the administration of the hospital in our great hospital system.

I presume that we could have restricted our hospital work to a nursing home level, or confined ourselves exclusively to the care of the sick poor. Regardless of what we might have done, we find ourselves today responsible for the administration of over 1,100 general hospitals in the United States and Canada which profess to give care to rich and poor alike. We have accepted the responsibility of operating these institutions not as mere nursing homes, not as hotels, but as institutions sponsoring highly scientific medical and nursing care with all the ancillary services necessary to support this care. Pride in our institutions will not tolerate a goal less than that of a first-class hospital.

We have allowed ourselves to be classified as community hospitals accepting money from the public and accepting the implied obligation to operate institutions which minister to the needs of the citizens of a community. In many instances a Catholic hospital is the only hospital in a city or town and by implication accepts complete responsibility for hospital care in that community.

Having accepted these responsibilities with all their implications, we need to remember that we have moral obligations to administer them at a proper professional level; we should not forget that the excellence of our professional service, the quality of our management, and the tactfulness of our public relations become tools of our apostolate ranking in importance very close to our spiritual and religious duties.

I seriously doubt that people in general realize the responsibilities which have to be assumed in our Catholic hospitals and schools of nursing today. I doubt also that higher superiors understand the load they are imposing on Sisters when they appoint them superiors and administrators. If they did, their consciences would not permit them to throw a person untrained and inexperienced in administration into the maddening complexities of a modern hospital. The business management side of it alone is a staggering responsibility; millions of dollars must be administered as a sacred trust; sacred because of the product it purchases — the health of men, women and children; sacred because it is administered in the name of the Church and a religious congregation.

### *Organizing a Team*

The financial management, however, is not nearly as important as is the management of people. The administrator must organize into a harmonious, efficient team hundreds of people — nurses, doctors, technicians, dietetic staff, front office staff, maintenance and laundry people and other auxiliary help. A 300-bed hospital has a staff of approximately 600 people; the 500-bed hospital has 900 to 1,000 on its staff. These are not just people. They are professional, skilled, non-professional, all of whom have to be fitted into one organization. Without organization they constitute a mob; without good organization they give unsatisfactory service. They become inefficient and frequently abound in quantity rather than quality.

To keep this mass of people contented, it is necessary to do a job analysis for the entire institution,



to work out job descriptions, to set up personnel policies, to determine salary scales and to think about the problems of social security and retirement plans. The administrator must always be conscious of a responsibility to employ qualified personnel who will not jeopardize the welfare of patients. She must be able to carry out the principles of social justice towards her employees and at the same time conserve the financial resources of the hospital.

The administrator of the modern hospital must have the wisdom to know that a microscope or a flame photometer are more important than a gift shop or a marble stairway; that a corps of highly skilled technicians is a better investment than shiny kitchen equipment. She must have the instinct for health statesmanship which constantly reminds her that an investment in well-trained people is more important than elaborate and ornate buildings.

#### *Source of Difficulty*

The hospitals of the United States and Canada are all concerned about hospital accreditation. Our institutions have been able to maintain an enviable record. However, where there have been failures, these have been due chiefly to organizational difficulties. Accreditation is not a mystic word; it is a stamp of approval placed on a hospital which has been able to blend its medical staff, its nurses, its technicians, its dietary department and its medical record department and all other departments into an organized team working cooperatively, continuously and unswervingly towards better patient care. Relationships with the members of the medical staff comprise one of the most critical areas in hospitals today. The administrator must learn what good staff organization is; she must be a diplomat to lead and guide highly professional men into an effectively organized staff which is conscious of responsibilities to the hospital as well as to individual patients and to themselves. The psychology and art of human relations are most necessary tools of the administrator.

The administrator must deal with public health and social agencies, be familiar with laws affecting hospitals, negotiate with insurance companies and Blue Cross and, in addition, make certain that the hospital enjoys good public relations.

This is a position heavy with responsibility. And for this job we frequently choose a religious who is inexperienced and untrained in administration. Only the grace of vocation and the vow of obedience give our religious the strength to venture into the position. In the business world, only a well-trained and experienced executive would be given such a responsible position.

#### *Role of SFC*

The officers of the Catholic Hospital association, the Sisters of its Executive Board and the Department of Hospital Administration look upon the Sister Formation Conference as a most significant step which has been taken to strengthen the management of our hospitals.

The techniques of management, personnel management, purchasing, credits and collections are all important; but they are secondary tools which produce the greatest results when wielded by one who is well grounded in the principles of Christian education. We do not hope to cure our institutional ills by an indiscriminate accumulation of secular courses. We need, for adequate leadership in our hospitals of tomorrow, men and women who have had an opportunity to master philosophy and psychology, who have a depth of religious knowledge and conviction which will enable them to handle the material things of life without having a materialistic outlook; which will strengthen them to meet the business man, the press and the public without becoming worldly minded. The basic education of the religious should be complete and rich enough to give her a thorough understanding of social problems and social justice, so that she can deal justly and kindly, yet firmly and securely, with personnel problems and public relations problems.

Our basic problem in teaching hospital administration is not the presentation of management principles and administrative techniques; the problem is rather the lack of thorough training in the basic principles of religion, fundamental philosophy and psychology and the basic skills of communication. Our religious have been heroic, not only in the tremendous amount of work which they do, but because of the self-sacrificing manner in which they have attempted to meet normal education requirements. Despite overwork and fatigue, they have pieced together their education in a series of summer sessions. They have sacrificed the normal course sequence and course continuity which the lay student enjoys; frequently they have carried professional and administrative loads while attending class. Because of their faith, their sacrifice and their prayers, they have in a sort of desperate way met educational and professional crises one after another. We applaud this, not because it was good education or good religious training, but because they had the heart and the loyalty to undertake it.

Self-made men like Carnegie and Ford and a host of others achieved great things in a new and pioneering industrial age without much formal education, but their successors today have had the opportunity for the richest possible educational experience. Many religious have been self-made leaders; like Carnegie and Ford they have built empires, spiritual and charitable empires. Each administrator of a Catholic hospital, each supervisor, each department head is expected to be a Catholic leader. To assume her responsibility, she needs the most thorough Catholic education possible. Fortified with this, our religious can easily master management techniques; they will know how to use accountants, and purchasing agents, and business managers, and personnel directors to the advantage of the institution and the welfare of the patient. They will have a depth of religion and a facility of expression which will win respect. They will have the human touch which will produce loyalty, and they will have a certainty of values which will fit

them to lead in the establishment of policies worthy of a Catholic professional institution.

It would be easy for administrators to surrender to the secular aspects of professionalism and business efficiency so that our hospitals would become Catholic in name only. On the other hand, they could retire into a shell of religious conservatism and ignore modern advances and educational opportunities, thus losing the respect of the public they wish to serve. It is much more difficult to prepare ourselves for Christian leadership in the American health field by absorbing professional and management skills into our over-all Christian education. It

is difficult, but it is also challenging, because this type of Catholic leader is needed so badly.

The Sister Formation Conferences and this program today will, I hope, start a movement that will provide for future outstanding Catholic leaders able to carry on the work of Catholic hospitals. This work was inaugurated and developed by a group of wise and heroic women who planned for the future by making use of all the tools available at the time. It is the privilege and opportunity of this generation of religious to carry on this work by making use of all the spiritual, professional and management skills available.

## REPORT OF SFC NATIONAL MEETING

One representative with vote will be accorded each regionally accredited four-year college conducted by Sisters, it was agreed, when this change in regulations was proposed at the SFC business meeting held in St. Louis, April 4.

At this same session Msgr. Warren L. Boudreaux, New Iberia, La., and Sister Elizabeth Ann, I.H.M., Los Angeles, spoke on the problem of time among teaching Sisters. Floor discussion centered on the relation of changes in the horarium to the apostolate and the spiritual life of the teaching Sister. The question was raised of a distinction between failure to preserve essentials of religious life and readjustment of non-essentials to the demands of the age, in accordance with the directives of the Holy See, which indicates the horarium as a matter for re-study in the prudent adaptation of religious life to modern times.

(EDITOR'S NOTE: The Fall *SF Bulletin* will carry an article by Mother Mary Consolatrice, B.V.M., superior general, in which she will describe the method followed by the Sisters of Charity of the Blessed Virgin Mary in their four provinces for adopting a changed horarium and the reasons for satisfaction with the change effected).

Sister Judith, F.C.S.P., interpreted in her paper (read by Sister M. Xaveria, I.H.M.) some obstacles to vocations uncovered by surveying the opinions of 17,000 students in high schools and colleges. Sisters in the audience discussed what could be learned about teen-agers from these responses and what light they may throw on the needs of the Sisters who are in a position to influence them. It was made clear that the effect of daily pressures on Sister teachers does not escape the eye of the classroom student. Problems were raised as to the possible ill-effect of a poorly-planned horarium on the spirit of recollection of the Sisters, on their power to inspire young people to follow out religious vocations, and on their just fulfillment of apostolic duties.

Below are a few paragraphs from Sister Elizabeth Ann's report, which was based on the study now in progress in all regions through the in-service committee:

This is an age of tension and speed. We live in an era of deadlines, of haste, of pressures. The very title of the yearbook of a national educational group, *Growing up in an Anxious Age*, is an indication of the perilous situation that confronts us.

If our children are to grow up as mature persons, secure in their trust in the Providence of God and able to reconstruct those aspects of American life which must be changed in order to restore all things in Christ, it is only logical to say that they must be guided by teachers who are themselves mature, who are secure, who have had time to think, to read, to contemplate, to pray. Is it unrealistic to say that the teacher who is constantly harassed by a multiplicity of tasks to which she can never do full justice will pass on to the next generation the legacy of tension and haste which is becoming a part of our society?

Because of these considerations and because of the importance of the teaching apostolate, the committees on in-service education under the leadership and encouragement of the Sister Formation committee attempted to study this problem of time among teaching Sisters. We sent questionnaires to 10,000 Sisters in every section of the country. . . .

Only a deep realization of the fearful responsibility put into our hands by the Church when she confides four million children to our care, together with an equally deep realization of the vital importance of time in the lives of our teaching Sisters impels me to bring this problem to your consideration. I beg of you to consider it from all aspects and with all of its ramifications. As educators we cannot afford to let this problem defeat us; as religious women we must be assured that it will not hinder the effectiveness of our apostolate or our own individual pursuit of perfection.

## ATTENDANCE RECORD AT REGIONAL CONFERENCES

Attendance records for the 1955-56 series of regional SF conferences are reported by the chairmen as follows:

REGION	No. of Communities Represented	No. of General or Provincial Superiors Present
Midwest	116	100
Northwest	14	9
East	87	43
New England	40	18
South	32	28
Southwest	17	12
<b>TOTAL</b>	<b>306</b>	<b>210</b>



## APPRAISALS OF SISTER FORMATION

It seems fitting that we report in this issue of the *Bulletin* some recent comment touching on Sister Formation, occasioned in great part by the NCEA national convention in St. Louis.

From an address by the Most Rev. Bryan J. McEntegart, rector of the Catholic University of America and member of the SFC national consultative committee:

I have hopes, too, that we are well on our way in the plans of a master tactic to confront the challenge of teachers. And it isn't surprising to me at all that this scheme is the brain-child of Sisters who by being such good teachers created the challenge in the first place. I have reference to the Sister Formation Conferences. This movement has given all of us a new awareness of the fact that our most reliable weapon in the combat with this challenge is the teacher who enters upon her classroom duties armored with a complete college education.

Already 186 of the 255 communities which participated in the Sister Formation survey of 1952 have inaugurated teacher-training programs designed to achieve this objective. Such programs will make for more effective and more contented teachers. They will raise the professional level of the teaching Sister and will lower the costs to communities in the education of their members. Money spent for transportation to and from summer schools and weekend classes and for repeated matriculations can be applied directly to instructional expenses. They will make for more vocations. No one can deny that the inconveniences and delays that Sisters have had to endure in getting the education their job demanded have deterred many from entering religious life.

In the keynote address for the Secondary Schools Department the Most Rev. Joseph M. Marling, auxiliary bishop of Kansas City, spoke on "Better Schools for Better Times." Herein he evaluates the aims of the Sister Formation Conference:

Conscious of the detriment to both pupil and teacher if Sisters are hurried into the classroom, or not permitted to develop when they reach it, a Sister Formation Conference has been inaugurated that seeks to study this thorny problem and offer adequate remedies. With ecclesiastical approval and clerical guidance the devoted members have held meetings, prepared painstaking studies, and issued a bulletin that tells of their progress. If justification were needed for this splendid undertaking, it could be had directly from the Holy Father's words. On numerous occasions he has pleaded for adequate teacher preparation and the highest standards of excellence for those who conduct our schools. The words of the Cardinal Prefect of the Sacred Congregation for Religious express our own sentiments: "We are most pleased to learn what has been and is undertaken to further the wishes of our Holy Father in regard to the complete preparation — spiritual, intellectual and professional — of Sisters in order that their own religious life and the works in which they engage may be more solid and more fruitful." One is moved to quote His Holiness extensively in this connection, but his statements are very familiar to us, even if we have not distinguished ourselves by great haste in putting them into practice. Here is a definite test of our desire to have better schools for better times — the manner in which we strive to prepare our teachers so that they will exercise their high office with the greatest possible skill.

In similar vein are the words of a recent letter of the Most Rev. Joseph E. Ritter, archbishop of St. Louis and NCEA president general for 1955-56. His Excellency says he wishes to take the occasion of expressing his views on the "Sister Formation Project":

The Holy See has urged this plan of thoroughly preparing the Sisters spiritually and intellectually before they are sent out to their missions. My own appraisal of this method, after observing its results in those institutes which have had it in operation for some time, is highly favorable.

With the confidence born of sufficient spiritual formation and training the Sister is enabled to fulfill her mission most effectively. By the same token her religious life is strengthened, and because she is equipped to represent the very best that her institute has to offer, she inspires vocations. I cannot speak too highly of the Sisters' Formation Project, and I give it my vigorous endorsement.

In some final remarks from the platform following the reading of Sister Mary Emil's paper, Rt. Rev. Msgr. Frederick G. Hochwalt, secretary general of the NCEA, referred to Sister Formation and all the works connected with it as "the most significant development in Catholic education today."

*Press Comment*

A sample from press comment may be taken from *America*, April 21: "The closing general session (of the NCEA) gave a sympathetic ear and an appreciative hand to the progress report on the Sister Formation Conference presented by Sister Mary Emil, I.H.M. . . . The professional competence and sound ascetical formation of our religious teachers deserves top priority in our planning."

Such cordial and generous encouragement signifies the kind of cooperation that has substantially aided the Sister Formation Conference in working towards its goals.

## SISTER FORMATION BULLETIN

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Regional chairmen: New England, Rev. Mother Agnes Barry, R.S.C.J.; East, Mother Rose Elizabeth, C.S.C.; Midwest, Mother M. Edwards, S.L.; South, Sister Mary Peter, O.P.; Southwest, Sister Rose Bernard, C.S.J.; Northwest, Sister Judith, F.C.S.P.

### New Department President

New president of the College and University department of the NCEA is Very Rev. Paul C. Reinert, S.J., president of Saint Louis university. He succeeds Brother Bonaventure Thomas, F.S.C., of La Salle college, Philadelphia. Father Reinert is a member of the executive committee of the Association for Higher Education in the National Education Association. He was also recently elected president of the North Central Association of Colleges and Secondary Schools, and named by President Eisenhower to a 31 man Committee on Education beyond the High School.

### SFC National Chairman Addresses Educators

-144- Sister Mary Emil, I.H.M., national chairman of the Sister Formation conference, was invited to take part in Marquette university's academic conference on "The Role of the Independent School in American Democracy." Sister gave the opening talk, May 9, in Milwaukee, at a special seminar, limited to 50 invited experts, on the topic of "Current Issues Facing the Independent Schools." As part of the University's observance of its 75th anniversary year, the conference papers are to be published in book form and will thus constitute a permanent contribution to scholarship.

Sister also presented a paper on "What Keeps a Good Teacher Alive" at the annual meeting of the Association of American Colleges, Jan. 11, in St. Louis. At the plenary session of the NCEA, April 6, in St. Louis, she read the "Sister Formation Progress Report," which will be published in the annual proceedings. A review of SFC activities was also given to the executive committee of the College and University department.

During the visits to Sister-education centers and motherhouses throughout the year, Sister has addressed college faculty, local principals, and the administrative staffs of motherhouses and hospitals. In a number of novitiates she conducted demonstration classes illustrating the integration of class work in philosophy with the special potentialities of the Sister students.

### Hospital Group Presents Sister-Formation Symposium

A special symposium on the "Formation of Hospital Religious" was part of the annual program of the Catholic Hospital association, which met in St. Louis, May 21-24. Speakers on the symposium were Rt. Rev. Msgr. Frederick G. Hochwalt, secretary general of the NCEA; Rev. John J. Flanagan, S.J., executive director of the Catholic Hospital association; Rev. Louis J. Putz, C.S.C., University of Notre Dame; Sister Mary Emil, I.H.M., chairman of the national Sister Formation committee; and Sister Judith, F.C.S.P., northwest regional SFC chairman, Seattle.

### SISTER-EDUCATORS, CONSULTANTS PROMOTE CURRICULUM PROJECT

Fifteen Sister-educators are taking part in the SFC curriculum-construction project, during a three-month workshop in Everett, Wash., from June 1-Aug. 31. The group aims to devise better methods in collegiate teacher training and pre-professional education for Sister nurses and social workers.

#### Workshop participants are the following:

English and literature, Sister M. Emmanuel, O.S.F., dean, College of St. Teresa, Winona, Minn.; modern and classical languages, Sister Jerome, O.S.B., dean, Donnelly college, Kansas City, Kan.; political science and sociology, Sister Thomas Albert, O.P., Albertus Magnus college, New Haven, Conn.; history, Sister Mary, S.L., Loretto Heights college, Denver; mathematics, Sister M. Xaxeria, I.H.M., Marygrove college, Monroe, Mich.; philosophy, Sister Rose Emmanuella, S.N.J.M., dean, College of Holy Names, Oakland, Calif.; and Sister Mary Emil, I.H.M., Marygrove college, Monroe, Mich.; theology, Sister Jean Marie, S.S.N.D., Mount Mary college, Milwaukee, Wis.; economics, Sister Thomasine, O.P., Rosary college, Chicago; psychology, Sister Barbara, S.C., Mount St. Joseph college, Cincinnati, Ohio; physical science, Sister M. Marguerite Christine, B.V.M., Mundelein college, Chicago; biology, Sister M. Ligouri, S.C.L., St. Mary college, Xavier, Kan.; education, Sister M. Augustine, O.S.F., president, Alverno college, Milwaukee, Wis., Sister Judith, F.C.S.P., Mount St. Vincent, Seattle, Wash., and Sister Elizabeth Ann, I.H.M., Immaculate Heart college, Los Angeles.

Two colleges have been selected as demonstration centers for the new curriculum, and each will send a group of institutional observers to the workshop.

Named for the College of St. Teresa, are Sister Ancina, O.S.F., head of the department of nursing; Sister M. Romana, O.S.F., head of the department of education; Sister M. Yolande, O.S.F., head of the department of social science; and Sister M. Laura, O.S.F., educational director of the Extension Division, Rochester, Minn. Selected to represent Mount St. Vincent are Sister Elizabeth Clare, F.C.S.P., director of Nursing Schools, Sisters of Providence; Sister Marie Carmen, F.C.S.P., director of Seattle University Collegiate Nursing Program; and Sister Mary Claver, F.C.S.P.

A number of educators have accepted invitations to serve as consultants to the workshop.

Among those appointed are Dr. T. M. Stinnett, executive secretary of the National Commission on Teacher Education and Professional Standards; Rev. K. J. Henle, S.J., dean of the Graduate School, Saint Louis university; Dr. Russell M. Cooper, assistant dean, College of Science, Literature and the Arts, University of Minnesota; and Dr. John O. Riedl, dean of the Graduate School, Marquette university. Consultants named in special areas are Rev. John J. Flanagan, director of the Catholic Hospital association, for nursing education; Sister Esther, S.P., St. Mary of the Woods college, and Sister Marietta, S.N.J.M., Holy Names college, Spokane, Wash., for fine arts; and Sister Bertrande, D.C., Marillac Seminary, Normandy, Mo., for the education of social workers.

The present curriculum project is being supported by a grant from the Fund for the Advancement of Education.

### NEWS FROM THE REGIONS

The Eastern region has accepted the invitation of Mother Anna Marie, C.S.J., provincial superior, to hold the annual Sister Formation conference at the College of St. Rose, Albany, N. Y. The dates selected are Jan. 31-Feb. 2, 1957.

Mother M. Rose Elizabeth, C.S.C., Eastern regional SFC chairman and former superior general of the Sisters of Holy Cross, was awarded the honorary degree of Doctor of Letters at the May 27 commencement exercises of St. Mary's college, South Bend, Ind.

At a meeting held May 5 at Mount Mercy college, Pittsburgh, Sister Mary Emil addressed superiors, novice mistresses and directresses of study representing various communities in the Pittsburgh area. Sister Thomas Aquinas, R.S.M., dean, introduced



Sister Mary Emil and gave her own views of the future of Sister Formation. "A speaker on the World Affairs Forum here in Pittsburgh a few days ago said that we should be grateful to be alive today," Sister Thomas Aquinas told the Sister audience, "because it is an era when for the first time the resources of nature as they are exploitable by human ingenuity make feasible the full life everywhere. How thrilling it is to see peoples all over the world, in Ceylon, Burma, Indonesia and India, come alive to their full dignity as persons."

"I feel that religious all over the United States are just beginning to come alive to the full potential of their talents and abilities in their work for God. The vision opened up of possible improvements of standards and extension of good works is overwhelming."

Sister Mary Emil presented part of the 1955-56 progress report on Sister Formation to a group of over 300 Sister students at Mount Mercy in a second meeting on the same day. Nearly every community in the vicinity had representatives in the student body.

The southwest regional conference will be held Jan. 25-27, 1957, at Mount St. Mary's college, Los Angeles. The planning committee, under the chairmanship

**SOUTHWEST** of Sister Rose Bernard, C.S.J., formulated a program outline for the annual conference and discussed the organization of a Psychological Symposium for mistresses of young religious.

The Southern section of the regional in-service committee met May 23 at Immaculate Heart college, Los Angeles, to discuss with presidents and deans of the women's colleges in the area the possibility of adding to their staffs Sister-professors from communities not having colleges of their own. Proposals for strong extension centers were also considered. Committee members are Mother Felix, S.S.J., superior general; Sister M. Joan, C.S.J., assistant novice mistress and superior of the house of studies; Sister Manuela, O.S.F., directress of studies; and Sister M. Elizabeth Ann, I.H.M., in-service committees coordinator. Colleges were represented by Sister M. Thecla, I.H.M., president, and Sister M. Louis, I.H.M., dean of studies, Immaculate Heart college; Sister Rosemary, C.S.J., president, and Sister Rose Gertrude, C.S.J., dean of studies, Mt. St. Mary's.

Sisters of St. Francis, Sierra Madre, Calif., are requesting their Sisters to fill out signed copies of the in-service questionnaire dealing with the problem of time. The community is studying the matter of the horarium on the basis of data from this study, according to Sister Manuela, directress of studies.

Mother Margarita, O.C.D.T., provincial superior, has effected a change in the community schedule, following a visitation of the houses, so as to provide

a period of two and a half to three hours for daily study for each Sister.

Sister Elizabeth Ann, I.H.M., coordinator of the in-service committees, will send reports to the chairmen at intervals on data revealed in the questionnaires on in-service needs. A meeting of the committees was held during the NCEA convention in St. Louis, with each region reporting on progress and future plans for coping with in-service problems on the local level.

Newton College of the Sacred Heart, Newton, Mass., will serve as host institution for the New England SF conference, Nov. 9-11. Members of the planning committee are Mother Agnes Barry, R.C.S.J., chairman; Mother

**NEW ENGLAND** M. Raymond, F.S.E.; Sister Anna Daniel, C.S.J.; Sister M. Denisita, C.S.J.; Sister M. Constance, R.S.M.; Sister M. Antonine, R.S.M.; Mother M. McNally, R.S.C.J.; and Mother M. H. Quinlan, R.S.C.J. The committee met April 23 at Newton college.

Assumption college, Worcester, Mass., has granted renewals this summer of the eight full-tuition scholarships available to Sister applicants.

Newton College of the Sacred Heart will offer to the Sister Formation conference two full day-student scholarships for undergraduate study for the regular winter session, and two full residence and tuition scholarships in Liturgical Music for the summer session.

Efforts are being made to secure additional scholarship opportunities for Sisters in the region.

The Sisters of the Holy Names of Jesus and Mary, under the direction of Mother Mary Joan, provincial of the Oregon province, have established a juniorate at the provincial house, Marylhurst, Ore.

**NORTHWEST** The initial group of Sisters of first profession includes 6 part-time students who are on the infirmary staff and 18 who follow a full-time schedule of classes. These 24 young Sisters live at the convent in quarters separate from the Sisters of final profession and are supervised by the directress of the juniorate.

The administration points out that in conformity with recent papal directives on Sister formation, this initial step provides the young members of the community with an integrated program impregnated with the spirit of the community. At the same time it gives opportunities in the community's active apostolate of teaching. Among the advantages listed for living in close proximity to the college are the opportunities to attend cultural assemblies and to hear lectures by faculty members. Also mentioned were the spiritual advantages of daily participation in the liturgical life lived at the convent. Cited by

the juniorate members as fundamental in their intellectual and spiritual development are courses in philosophy and theology given at Marylhurst. Resources of libraries at the convent and college are available for readings in these and other fields.

Juniorate members are in classes with secular students, with Sisters of other communities or in classes composed exclusively of their own group, at Marylhurst college, a four-year liberal arts college conducted by the Sisters of Holy Names. Laboratory facilities for student teaching are provided at the elementary level in the campus school and the Owega parochial school; and at the secondary level at St. Mary's academy, Portland.

According to a report received from Sister M. Lucia, S.S.E., the Missionary Sisters of the Most Holy Eucharist, New Orleans, La., are carrying out

SOUTH they designate as "renewals"—brief courses in basic principles and aspects

-146- of religious life offering problems for study. These courses have been planned to meet the needs of a catechetical congregation, with activities including year-round parish schools of religion, discussion clubs, home visiting, youth programs and others.

Immediate purposes of the renewals are to acquaint the Sisters with selected new books and articles on religious life, with papal directives and current movements involving the religious state at present; to renew and revitalize the religious life of missionaries; and as a by-product to give some insight into study methods followed in college courses.

In a typical summer program (that of 1953) four "subjects" were offered: "History and Nature of the Religious State"; "The Vows—Some Essential Ideas"; "Our Constitutions—an Explanation of its Principal Directives"; and "Meditation—Purpose and Methods." Staff for the course included Mother M. Margaret, S.S.E., general superior; and Sister M. Lucia, S.S.E., who had recently completed work for the Ph.D. degree in religion at St. Mary's college, Notre Dame, Ind.

Readings which the Sisters concentrated on were recent papal directives, commentaries on canon law, selected chapters from various books on prayer, *Religious Sisters* (Newman Press) and *Proceedings of the 1953 Sisters' Institute of Spirituality* (Notre Dame Press). The Sisters made regular reports and held a lively seminar session on religious life, followed by a "research exam." A "research exam" requires the use of all available references to answer comprehensive questions on all topics treated.

For the summer of 1954, courses were "Fundamentals of Liturgy," *"Mystici Corporis,"* "Mysteries of Christ in the Liturgy," (Marmion), "The Vow of Obedience," and "Self-Knowledge." One closing exercise for this year was the "Mass Convention," featuring papers and discussion on the Holy Mass.

In 1955 the courses included the "Lay Apostolate," "The Divine Office," and "Meditation." Two

additional Sisters were procured for the faculty, and a more intensive system of examinations was introduced. Instead of the seminars, special attention was given to helps in the preparation of meditation the evening before and in making the meditation.

On the basis of questionnaires, the 1956 session is now being planned in line with the choices of the Sisters: "The Psalms," "The Confraternity of Christian Doctrine," and "The Common Life." Reading lists were distributed last October, and dates have been assigned for reports and some essays—a new requirement this year.

Since the renewals have met with such enthusiasm and gratitude among the Sisters, it is expected to continue them as long as they supply a need.

The 1956-57 midwest regional conferences will be held at Mount Mary College, Milwaukee, Nov. 23-25. Members of the planning committee are Mother M. Edwarda, S.L., St. Louis, chairman; Mother Kathryn Marie, C.S.C., Notre Dame, Ind.; Rev. Mother Eucharista, C.S.J., St. Louis; Rev. Mother Angela McCabe, St. Louis; Rev. Mother

M. Madeleine, O.S.F., Milwaukee; Sister Laurana, O.P., Columbus, Ohio; Sister Bertrande, D.C., Normandy, Mo.; Rev. Mother Edna, O.S.F., Manitowac, Wisc.; Sister M. Peter, O.P., Sinsiniwa, Wisc.; and Rev. Mother Cleopha, O.P., Racine, Wisc. The committee is scheduled to meet in late August in Chicago.

In accordance with the wishes of His Holiness, Pope Pius XII, and the directives of the Sacred Congregation of Religious, the General Council of the Sisters of St. Joseph of Carondelet has decided that, beginning with Sisters received as novices this March 19, all Sisters will remain in the juniorate until they have received the Bachelor's degree.

Mother M. Romana, S.C., superior general of the Sisters of Charity of Cincinnati, announces the granting by Mount Saint Joseph college, Cincinnati, of four complete scholarships, including board, room, tuition and books, for Sisters from small communities.

The midwest region will sponsor a Psychological Institute for Directresses of Young Religious, to be held in Chicago. Dates will be announced as soon as arrangements are completed.

Over 4000 questionnaires were mailed by the midwest in-service committee, under the chairmanship of Sister M. Teresa Francis, B.V.M., Dubuque, Iowa. Other members are Sister M. Bertrande, D.C., St. Louis; Sister M. Barbara, S.C., Cincinnati, Ohio; and Sister M. Eucharista, S.S.C., Chicago.



## BIBLIOGRAPHY AND DOCUMENTATION

"The Catholic nursing Sister is a woman given by God, as are all good nurses, the sublime talent for the care of the sick, and the praiseworthy desire to utilize that talent in her lifework. To this extent she stands shoulder to shoulder with fellow-nurses, real women like herself, called to a difficult task. But beyond this similarity is a marvelous difference. The Catholic nursing Sister is called to be a nurse, yes — but as first of all, a religious. . . . It is true that the hospital cannot be another convent; it cannot hope to have even the relatively placid order of a school. But these facts simply mean that a much stronger effort must be made by those in authority to see to it that the setting within which the nursing Sister must live out her life is not allowed to wear away, by some species of attrition, her dedication of herself to Christ alone in her religious profession.

"Nor will her professional adequacy be impaired by this primacy given to her religious character. On the contrary she will show forth what Father Eugene Burke, C.S.P., has recently called 'splendor begotten by integrity of vocation.' I borrow this definition, which he framed in speaking of the social worker's vocation: it can be used with even more telling emphasis about the nursing Sisters: 'Integrity of vocation is the flowering in her life of two things, the sense of Christian responsibility, and excellence of technique.' By a wonderful kind of *noblesse oblige*, the nursing Sister, precisely because she is trying to be the perfect religious, must manifest proficiency, and, if possible, outstanding excellence, in her professional life. Whatever threatens her religious peace of mind is a threat, at least indirectly, to her professional success, because it makes her one who does not present her untroubled best to the challenge of each passing day."

Rev. Francis A. Barry, Boston, Mass., "Vocations — A Hospital Problem," *Policy Determination for Catholic Hospitals* (St. Louis: The Catholic Hospital Association, 1955), p. 135.

Enrique Albiol, C.M., *La Religiosa Moderna*. Madrid: Imprenta Vincente Mas. Alberto Aguilera, 1953. 115 pp.

*Semana de Oracion y Estudio para Superiores Religiosas*. Madrid: Editorial Cocusa. Paseo de Rosales, 1950. 173 pp.

For those who read Spanish there are available these two paper-bound pocket-book size volumes on adaptation and renovation for religious in the active life.

*La Religiosa Moderna* (The Modern Religious) is an extract from conferences which the author presented to the religious women of the diocese of Caceres. The problem of adaptation to meet the needs of our times is dealt with under six different aspects: in cultural preparation, in methods and media of instruction, in the intellectual and moral formation of students, in friendships and the apostolate with alumnae, in the interior life and spiritual

direction, and in pontifical missionary works. The consideration of problems peculiar to Spain might by analogy be helpful to religious of other countries.

The second book is a collection of topics treated at a week of prayer and study held in October, 1949, for the religious superiors of the diocese of Madrid-Alcala. The papers discuss the spiritual, ascetical, and professional formation of religious, problems of administration, relations between the superior and the visitor general, and the duties of the religious superior. Fullest treatment is given to the last topic, which is subdivided into the theory of superiority and the relationships that should exist between the superior and her institute, her community, and her subjects.

"Pope Pius XI frequently emphasized the fact that only those who are well trained should do medical work in the missions, even if they see no direct results in the way of conversion. . . . He wanted no quackery. . . . He emphasized these things when he said: 'Love your sick and care for them with devotion. Look well after them, intelligently and scientifically; treat their ailments in the best possible way. Make efforts truly to serve. Proceeding in this natural order, you will inspire the confidence and trust which prepare the mind for higher and supernatural things. . . . The people must never get the idea that conversion and baptism are necessary to reward your devoted care, your sincere and unselfish Christian charity and zeal. Use all the means at your disposal to make them experience in their own bodies that your religion is good, excellent, and desirable, that it is truly inspired by self-sacrificing love.' (*Osservatore Romano*, Aug. 9, 1935)."

Mother Anna Dengel, M.D., *Mission for Samaritans* (Milwaukee: Bruce Publishing Company, 1945), pp. 3-4.

"Is it not true that the great tasks which young religious have undertaken and shall undertake, then and then only attain their happy term when all the powers of the young religious are welded into one by the virtue of obedience? Know, then, that the yoke of obedience is a wholesome thing, hold it in respect and gladly take it upon yourselves for what it is, namely, the burden that only the strong can carry. However, in these times, in which the machine is so often the master, in which technology enters everywhere, pervades all and fashions all things to its image, let religious superiors take care lest those who obey their every nod be treated like so many items in a stock room or so many parts of a machine; rather must the human personality be ever seen in them and respected."

Pius XII, "Educating the Whole Man," Allocation to the educational convention of Order of Discalced Carmelites in Rome, Sept. 23, 1951. From *The Popes on Youth*. Ed. Raymond B. Fullam, S.J. (New York: America Press, 1956), pp. 189-190.

"Since, moreover, seizing this opportunity, we wish to offer something for your consideration, the following words of St. Bernard suggest themselves: 'It is an empty gesture merely to shine, nor is it enough just to glow; but to be on fire and at the same time to shed light — that is the perfect thing to do.'

"Indeed, it is necessary that, complying with the pattern and the precepts of your Father who is your Lawgiver, you devote yourselves briskly and vigorously to both divine and human science, for in these fields shine the stars of your Order, whose brilliant rays, sweeping across the flight of centuries, illuminate also the darkness of our own age.

"We call to mind Albertus Magnus and in a special way his disciple, Thomas Aquinas, who 'richly endowed with both divine and human science is justly compared to the sun. By himself alone he achieved this unique distinction: on the one hand, he completely vanquished all the errors of former ages; and, on the other hand, he supplied invincible weapons for crushing and conquering whatever errors might arise in the future.'

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"Wherefore, if that decree of the Code of Canon Law was prescribed for all — namely, 'Let all professors of rational philosophy and of theology imbue their students with the principles, doctrine and methods of the Angelic Doctor, clinging to these in holy zeal,' to you in a most especial way does it become a holy command.

"And this for a twofold reason, to wit, that you may scrupulously preserve unimpaired the purity of Catholic teaching, defending it with indomitable spirit and suitable weapons against the attacks of whatever errors may arise; and, meanwhile, you will never overlook any human science that, as the centuries march forward, can disclose and bathe in new light all Christian Truth, which, to be sure, will ever remain unchanged."

Trans. Rev. E. T. McC. from Pius XII, "Apostolic Letter to the Rev. Father Terence S. McDermott, vicar general of the Order of Friars Preachers," *Commentarium pro Religiosis et Missionariis*, XXXIV (Fasc. III-IV, 1955), 126-127.

"Instituts de Formation doctrinale, II," *Pages d'Information*, No. 3 (Janvier-Février, 1956), 20-23.

The second in a series of articles on institutes of formation for religious women, this account reports on the *Institut Supérieur de Formation doctrinale* at the *Institut Catholique* in Paris. This institute for advanced studies in theological and philosophical areas was set up not only for future mistresses of novitiates and scholasticates but also for religious engaged in advanced studies in secular subjects in order to provide them a high level of formation in doctrine as a safeguard and guarantee of intellectual balance. It is pointed out that more than superficial background in doctrinal subjects is needed at the

present time for both the spiritual life and the apostolic life. Religious themselves experience the need for such formation and bear witness to the fact that persons reached by their apostolic activity and candidates for religious life expect to find them reliable and solid in matters of doctrine.

Certificates are given in Thomistic philosophy, sacred Scripture, history of the Church and liturgy, and dogmatic and moral theology. The certificate for which students should first qualify is in Thomistic philosophy. The certificate in spirituality is issued only to those who have philosophic formation corresponding to that of the second baccalaureate, as a minimum. As a qualification for certificates, it is not just a question of submitting reports, but a real dissertation is exacted of the students.

During 1955-56, religious women from 27 congregations were registered for the courses. The Institut was encouraged by a message received Oct. 14 from His Excellency, Msgr. Brot, president of the National Commission of Religious Sisters, in which it was stated that the Assembly of Bishops and Archbishops "welcomed with joy what has been told them of the formation of religious women in doctrinal studies."

It was at the request of the National Commission of Religious Sisters that the Institut was founded, in 1953. From the beginning it has enrolled Sisters from congregations engaged in teaching and in hospital work.

"Chroniques" and "Renseignements Bibliographiques," *Revue des Communautés Religieuses*, 28 (Janvier-Février, 1956), 35-37.

These sections of the *Revue*, published in Belgium, record some of the cooperative plans and services among religious communities of women. Announcement is made of a schedule of retreats for special purposes or limited groups: thirty-day retreats for all congregations; shorter retreats restricted to novice mistresses, to general and provincial superiors, to general bursars, to local superiors; and days of study and prayer for novice mistresses of all congregations.

Another plan is the setting up of a lending library of good spiritual books for those who find it a hardship to purchase a sufficient supply of works for private or common reading. A catalogue of available books has been prepared, and those who share in the service remit only enough for postage and handling charges.

Community organization of technical and apostolic work was the theme of the study days of the National Union of Congregations of Hospital Work and Social Action. After a study of the environment where their activity is exercised, the groups recognized various opportunities for collaboration among themselves in the different works to which they devote their apostolic efforts.